

R E G I N A D I E R U M :
OR, THE

Joyful Day :

In a

S E R M O N

Preached at S. *Pauls*, before the Right
Honourable the Lord Mayor, &c.

On *Wednesday, May 29. 1661.* The

Anniversary Thanksgiving for His MAJES-

STIES most wonderful, glorious, peaceable

and joyful Restauration to the actual pos-

session of His undoubted, hereditary, So-

veraign and Regal Authority. Being

also His most memorable

BIRTH-DAY.

By HENRY HIBBERT, Minister of the Word

This day shall be unto you for a memorial; and you shall keep it a feast unto the Lord throughout your generations: ye shall keep it a feast by an Ordinance for ever, Exod. 12. 14.

— *A day of gladness and feasting, and a good day, Esth. 9. 19.*

Nam gaudet produci hæc solennitus. *Aug.*

Gaudium in re; gaudium in spe; gaudium de possessione; gaudium de præsentis exhibitione; gaudium de futura expectatione. *Bernard.*

LONDON, Printed by *Edw. Motterfield*, and are to be sold at
his house on St. *Bennets Hill* over against the Doctors Com-
mons. 1661.

REGINA DIERUM
OR THE

Joyful Day:

SERMON

Preached at the Anniversary of the Birth of our Lord Jesus Christ, at the Church of St. Mary, in the City of London, on the 25th of December, 1781.

By the Rev. John Henry, Minister of the Word at the said Church.

LONDON: Printed by J. Johnson, in Pall-mall, 1781.

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at the Church of St. Mary, in the City of London, on the 25th of December, 1781.

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TO THE
RIGHT HONOURABLE,
Sir RICHARD BROWNE
KNIGHT and BARONET,
LORD MAYOR
Of the CITY of
LONDON.

My Lord,



*T*is storied of one Sinan a Jew,
That he was so overjoyed with
the sudden and unexpected return ^{Turk. Hist. p. 750.}
of his son, whom he had for many
years before given over for
lost, that in embracing of him, he fainted for
joy, and died.

A 2

So

May 19.

Psal. 126.

So great is Englands joy for this Dayes double Blessing, that the mouth of every Loyal Subject, is filled with laughter, and his tongue with singing; the Lord having done great things for us, whereof we rejoyce.

am. 4. 10.

om. 23. 4.

And meet it should be so; For if that saying be true, Better to have Tyranny than Anarchy; To live where nothing is lawful, than where all things are lawful; To sit under a scratching Bramble, than have no hedge at all, to shelter from the storms of Popular fury: Surely then, great cause have we to rejoyce in the happy Restauration of our Rightful Sovereign; of whom we may say Under his shadow we shall live: He being the Minister of God for our good, both temporal and spiritual; The means under heaven to preserve our blessings to us; and to encrease them in our hands, by a peaceable enjoyment of them.

dg. ult. ult.

es majores
inani mino-

When there was no King in Israel, every man did that which was right in his own eye. The want of this, opens the Flood-gates to all licentiousness and villany. Then every Micah hath a house full of gods, and the Levites go a begging. Men are (like Ishmael) wild men; every mans hand is against his brother. Men (like Dogs) try all right by their teeth. One man is but bread to another; as in the Sea, the greater fish devour the lesser,

The Epistle Dedicatory.

less, Hab. 1. 14, 15. *What Rapes, Rapines, Tumults, Disorders? Every mans lust being a Law.*

Of these things, we have had woful experience; though Cruelty alwayes haib something to cover its deformity: Dyonisius neuer wanting his Parasites (knowing he loved to be flattered above measure) to call his very cruelties, the hate of wicked men; and his lawless slaughters, the ornaments and effects of his justice.

Hence it is apparent, Magistrates are the Political fathers of our Countrey; invested with Gods Authority; and intrusted with the Administration of his Kingdom upon earth; by the exercise of vindictive and remunerative justice; whom God commands us to honour. Yet, how have the filthy Dreamers of our times (as St. Jude styles them) despised Dominions, and spoken evil of Dignities; as if God had given them a command to dishonour and abuse them. We have those that shew not so much as external reverence to them. How unlike are these to the Saints of Old? How can these Monsters, rather than men, boast of their Sanctity; when they have not common civility? Or say, they love God; when they slight his Vicegerents?

Patres Patrie.

Verse 8.

My

My Lord, It is not the least of your virtues (notwithstanding the contrary cavils of corrupt men,) that you shew your Zeal against these persons, as well as other disturbers of the peace; (who being born in a storm, can scarce live in a calm)

If they continue the common cry; Their conscience is against it: So is it also against our Ministry, Churches, Ordinances, &c. And may not a Jew, a Turk, or Papist say as much for himself? But who knows not, that an erroneous conscience doth not bind? else, John 16. 2. Acts 26. 9. might plead conscience for persecuting the Church. It's mens duty not to follow it, but get their judgement better informed, that they may leave it; seeing the light of conscience is but imperfect, and may erre. Conscience is Regula regulata, non Regula regulans. It must be ruled by the Word, and not rule the Word. Conscience is only a subordinate rule; binds us no further, than it receives information from the Word.

Now Scripture will tell them, That the fear of God, lays the best foundation of obedience; as appears by that remarkable order of the Apostle, **FEAR GOD, HONOUR THE KING.** *Christi-
anus inimicus nemini, multo minus Imperatori.*

But the enemies of godliness soon become opposers

1 Pet. 2. 17.

Tertul.

fers of Civil Government. Those that deny the only Lord God, will despise Dominions. They who fear not God, will not be afraid to speak evil of Dignities. Once cut off the lock of loyalty to God, and then plead Parity; Princes are but as other men. The despisers of Saul, were sons of Belial:

As to my self, I think it is a question in our times, Whether Printing hath done more hurt or good: For Satan finding this a means to keep things alive in the world, hath employed the Press in all sorts of Heresies, idle and lascivious, false and dicerious, slanderous and blasphemous books. I wish men would refrain such readings, and rather limit themselves to the wholesome Bible, and to the Doctrine which is according to godliness: 1 Tim. 6. 3. Physicians do well when they find their Patient surfeited with too much variety of meat, to confine him to some one wholesome Diet.

This Pale Paper (containing what was yesterday preached before your Honour, and that great Assembly) would blush to be in the least guilty of any of these: Its design being only to lift up the praises of God, who by the touch of his Sacred Majesty, hath suddenly staunched our bloody issue, and wonderfully cured our evils. Whom, **JEHOVAH** crown with loving kindness and tender mercies.

My

The Epistle Dedicatory.

My Lord, I shall not longer detain you; Prince and people do own your usefulness and activity in your place for Publick good. Know then for your comfort, that there is a justice of fidelity, as well as of equity. Though the Butler may forget Joseph, and Joseph forget his fathers house: yet, God is not unrighteous, to forget your work and labour of Love.

Heb. 6. 10.

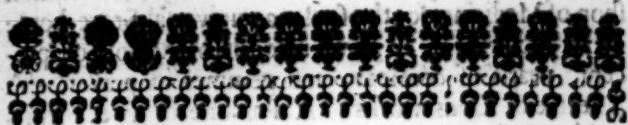
E. Museo histor.
May 30. 1664.

Your Lordships faithful and
ready Servant in Christ

Jesus to command,

HENRY HIBBERT.

Re.



REGINA DIERUM:
OR THE
Joyful Day.

PSALM 118. 24.

*This is the day which the Lord hath made: we
will rejoyce and be glad in it.*



As the Scriptures are the choicest of Books; so are the *Psalms* of Scripture. Being called the Soul's Anatomy; the Law's Epitomy; the Gospel's Index. The Garden of Scriptures; a sweet Field and Rosary of Promises, Predictions, Precepts, Praises, Soliloquies.

Therein are Amulets of comfort, more pleasant than the Pools of *Heshbon*; more glorious than the Tower of *Lebanon*; more redolent than the Oyl of *Aaron*; and more fructifying than the dew of *Hermion*.

B

Here

*Parua biblia
summarium
trium testam-
enti, Totius
Scripturae Epi-
tome.*

Here is a *compendium* of all Divinity; a common shop of Medicines for the soul; an universal Store-house of all Doctrine. A Jewel made up of the gold of precept, pearls of comfort, and gemmes of prayer. A Theatre of Gods works; A Paradise of sweet fruits and heavenly delights. An ample Sea wherein weather-tossed souls find richest Pearls of consolation. An heavenly School, wherein God himself is chief instructor. A glass of Divine Grace, representing to us the sweetest smiling Fatherly countenance of God in Christ. In a word, the abridgement, flower and quintessence of Scriptures.

ali sunt
almo. nm cla-

This is *Psalmus armenicus*, in which is neither indication of Author, nor addition of title; which hath caused various conjectures of Interpreters both new and old. However, it seems to be sung after some great deliverance: Agreeing with *David* in the Type, and principally with the *Messias* in the Antitype. Probable, of *David*; upon his Solemn Inauguration into his Kingdom; as appears by the following Acclamation.

The substance of it is Eucharistical, in which are
1. An exhortation to celebrate Gods divine praises, enumerating the persons who ought to be active in the work; adding a general reason, drawn from the goodness and mercy of God, *quatuor primis versibus*. 2. A declaration of Gods divine benefits to him, wonderful deliverances above humane help. *Usq; ad versu 15*. 3. A narration of mutual gratulation, between the King coming, and the People receiving Him. *Usq; ad versu 27*. 4. A repetition of the exhortation to praise the King Himself going before, and the people following after. *Duobus postremis versibus*.

This

This Psalm is also Dramatical; in which divers persons speak and mutually answer one another; not expressed, but gatherable; which the Hebrews esteem a great elegance. Sometimes the King, praising God, and exhorting the people unto the same. Then the people, celebrating his wonderful coming to the Throne. And last of all, the Priests, blessing the people, and stirring them up to the celebration of this day. In which is my Text.

Peculiaris autem esse elegantiam in talibus canticis existimant Ebraei, quando sine peculiari praenotione lectori vel audienti distinctio relinquatur.

So that here is *vox Regis*, the voice of the King; *vox Populi*, the voice of the People; and *vox Sacerdotum*, the voice of the Priests; all twisted together as a threefold cord, to draw each other to this Angelical duty of praise and thanksgiving.

The words fall into two parts, *viz.*

- 1. An Argument,
- and
- 2. An Inference.

The first contains, An acknowledgement of a signal mercy; *This is the day which the Lord hath made.* The latter, An exhortation to a solemn duty; *We will rejoice, and be glad in it.*

Hac est Dies quam fecit Jehova] Not a day shines, which *Jehovah* hath not made. This was the first ornament of the visible world; God said, *Let there be light, and there was light*; and God called the light, *Day*. But it is to be supplied out of the former verse; and in that sense, some dayes are said in a special manner to be made of God. *Dicitur Deus aliquid facere, cum illud illustret vel insignit reddat.* As, *1 Sam. 11. 6.* the Lord is said to make *Moses* and *Aaron*; *hoc est, reddidit clauds & nobiles:*

Hoc est, quod Jehova fecit mirabile in oculis nostris, bodie omnibus patescit, ut merito dies illa celebranda sit tamquam dies Domini, quia Regem suum confirmavit, totius populi Israelici-

ai caput consi-
amion, & Pub-
lican augura-
rit. River.

Ecel. 3.

Hac ipse die
efficitur hora.
Amel.

Note.

1.

Μελίζη νόμος
κρίτων ἡ οὐ-
ρανὸς ἀνίστη-
σιν.

2.

Joh. 8. 56.

Luke 2. 33.

biles. And therefore well rendred, *It is the Lord that ad-
vanced Moses and Aaron.*

Not that these words have respect unto the nature of
the day, but to the things done that day. God makes
dayes either good or bad, sorrowful or joyful; accor-
ding to the afflictions he sends, or mercies he bestowes;
q. d. *To every thing there is a season, and a time to
every purpose under heaven; a time to weep, and a
time to laugh; a time to mourn, and a time to dance.*
Cui dies hodie nobis illuxit, faustus & scelix à Deo
factus est; therefore we will rejoyce, and be glad
in it.

There are some dayes, which *Jehovah* hath accented;
viz. by his wonderful acts of providence, hath made sig-
nal and illustrious dayes. Namely,

The Sabbath, the day of Religious rest; called by
the Jews, *The Queen of dayes*. Because this day God
rested, that is, ceased to create; for he made all *natu*,
non motu; his fiat did the deed, without tool or toil;
labour or lassitude. Such as is now our Christian Sab-
bath; (of which *Arnobius* interpreteth this Text;) stiled
Dies Dominicus; take heed we make it not *Damo-
niacus*. Let every one of us keep it spiritually: the Ox
and Ass must rest, but we must consecrate a rest.

The day of Christ; *Abraham* rejoiced to see this day:
and he saw it, and was glad: ἡγαλλίστατο, his good old
heart danced *levakto's* within him, as children about a
bonfire; with an exuberancy of joy; viz.

The Day of his Incarnation; which was published
with a great deal of Solemnity, as when a Kings Son
is born; *Unto you is born this day, in the City of Da-
vid, a Saviour, which is Christ the Lord.* The Sa-
cred Anthem, which by the heavenly Quire of An-
gelical Spirits was most melodiously sung, being, *Glory*

to God in the highest, and on earth peace, good-will towards men.

The day of his Transfiguration, at which time Moses and Elias (those immortalis candidates, as the Ancients called them) appeared, and gave their attendance. The substance of his body was not altered; but his countenance was far more glorious than before; for, *His face did shine as the Sun, and his raiment was white as the light.* Three glimpses of glory were seen; 1. In Moses face. 2. In Christ's transfiguration. 3. In Stevens countenance. Mat. 17. 2.

The day of his Resurrection; in which he was mightily declared to be the Son of God. For when he was closed in the grave, and clasped in the bands of death; he rose again the third day, before the rising of the Sun; carrying (like a Victor) the bars and posts of death away, as upon his shoulders. Unto which, the Apostle applies that, *Psal. 2. 7. Thou art my Son, this day have I begotten thee.* Act. 13. 33.

The day of his Ascension; in which he led captivity captive, and gave gifts unto men. (An allusion to the Roman triumphs.) Then did he sit on the right hand of God, Angels, and Authorities, and Powers being made subject unto him, *1 Pet. 3. 22. he did lift up the head that day, Psal. 110. 7.* Eph. 4. 8.

The day of his visitation; when he doth effectually call and convert souls. *This day is salvation come to this house, saith Christ to Zachary.* Luke 19. 9.

Adde, the day of his second coming to judgement, called, *The judgement of the great day, Jude 6.* A great Judge, a great convention, great matters to be judged, and a great sentence to be pronounced. *If then it go well with us, it will go well with us for ever, 2 Tim. 1. 18.*

Dayes

3.

Dayes in which some great and considerable thing is done; whether of judgement to Gods enemies, or of mercy and deliverance to his own people.

As when God brought *Israel* out of the *Egyptian* bondage, with great power, and with a mighty hand. A night to be much observed unto the Lord; yea, it was that night of the Lord, to be observed of all the children of *Israel* in their generations. There was great exactness in the time, critically upon the expiration of the four hundred and thirty years. Gods promises are good free hold.

Exod. 12. 41. 42.
Hbr. A night
of observations

And when he delivered the *Jews* from *Haman's* plot, turning it upon their enemies. Their Morte ere-while was, *Luctus ubique pavor, & plurima mortis imago.* But then had they joy and gladness, a feast and a good day; a day of sending portions one to another. It was afterwards called *Mordecai's Holy day*; *ii. Meg. 2. 21.*

Esth. 8. 17.
9. 19.

Psa. 126.
Tanta fuit liberationis
admirationis, -
rehabilitas.

Likewise, bringing his people out of *Babylon*. So wonderful was the deliverance, they could hardly believe it; *they were like them that dream.* Such a passion was upon the *Grecians*, when set free by *Filumenius* the *Roman* General; their joy was too big for their hearts, they scarce believed their own ears, when the *Cryer* Proclaimed their liberty, but bade him say over that sweet word [*Liberty*] again; looking upon one another with wonderment.

I might adde, the day in which the Walls of *Jericho* fell, *Josh. 6.* in which God discomfited the Army of the *Midianites*, *Judg. 7.* and cast down great Stones from heaven causing the *Sun* and *Moon* to stand still, until the people had avenged themselves upon their enemies, *Josh. 10.* with many more; all which were made signal and glorious dayes.

Come

3. Come we nearer home, *Remember from Shiloh* Mic. 6. 5.
unto Gilgal, that we may learn the righteousness of the
Lord. We are to keep a Register of all Gods mer-
cies: but especially of them, that be rare and extra-
ordinary.

The day in which God brought our Vine out of E-
gypt where it grew not well; with signs and wonders.
How did his strong arm pull us out of Heathenism and
Popery, dispell darkness, dethrone Idols, fright away
unclean birds; and make the happy restoring of the
Gospel, the new and glorious birth-day of our Coun-
treys?

Again, the admirable year of Eighty Eight; which
should have been England's Dooms-day; the ruine of
our Church and Religion; the Funerals of our Prince,
people and Kingdom, all in one day: when Sun, Moon,
Stars, Elements, Fire, Water, Wind, Storm, Night, Day;
all fought against them.

Adde, our deliverance from the Hellish Powder-plot,
in the year 1605. A deliverance from a second Hell,
and a second Redemption from a Lake of Fire and brim-
stone. A black and dismal day, in which the Sun should
have been turned into blood, the earth opened her mouth
to swallow up the inhabitants and the glory of the King-
dome; and the frame of the world might seem dissolved.
That our Ark was not taken, and *Dagon* set up instead;
that the waves of *Zion* did not mourn; that our
name was not *Ichabod*: *It was the day which the Lord*
made.

I am here entred into so large a field, the time would
fail me. If I should run on still in this vein, I should *Tempus prius*
run my self out of breath. Insisting particularly in *deficeret, quam*
oratio.
England's Mercies, my allotted time would be too
little.

I must therefore needs abrupt and contract my discourse; having other weighty matters in hand.

May 29.
Numb. 23. 23.

Ad propositum; Let this day stand glorious in the Calendar of the Year. If it be said of our *Israel*, *What hath God wrought?* Two mercies sufficient to make it famous to succeeding ages.

I.

This was the most memorable Birth-Day of His Sacred Majesty, both as a man and Prince. Concerning whom, if *Lamech* with his Prophetical confidence had been alive; he might have said, as at the birth of *Noah*, *This Son shall comfort us.*

Gen. 5. 29.

Princip. Lon's
moribus & li-
beraliter insti-
tutus. Hieron.

Being a Son of Honour; Of most Royal extraction, and education; sifted from the Bran of Sordidness; without which, Rulers are *Noti*; *magis quam nobiles*; they may be notable or notorious; but not Noble. If this be not a National happiness; let the wisest of men decide. Blessed art thou, O Land, when thy King is the Son of Nobles, Eccl. 10. 17.

Prov. 16. 32.

A Son of Valour; The greatest Victory is to overcome our selves; and not to drown our souls in the wounds and blood of our enemies. *He that is slow to anger, is better than the mighty; and he that ruleth his spirit, than he that taketh a City.* Others may have slain their thousands; but he his ten thousands. *Valentinian* the Emperour, said upon his Death-Bed, *That among all his Victories, did only comforted him;* and being asked what that was: he answered, *I have overcome my worst enemy, mine own heart.* *Furius Camillus*; quenched the City of *Rome*; which the *Gauls* had set on fire; with his blood. And it's said of *Alexander*; he forgave many sharp swords; never any sharp words. But this Son hath forgiven both. This is to be a true Christian; and to follow Christ, not on

ly in the power of living; but in the patience of suffering. Here is the excellency of Patience; It gives the enemy never a blow, and yet overcomes him: it gets victory without blood-shed, or striking a stroke.

*Sine ictu triumphas,
Non feriendo,
sed ferendo.*

I would only leave upon mens spirits, that of King Richard; who pardoning his brother John that had rebelled against him, said, *I wish you may as well remember your fault, as I shall forget it.*

And a Son of wonder; his name may be called Wonderful, for wonderful preservation. Both spiritual to his soul; *When the Archers sorely grieved him, and shot at him; his bowe abode in strength, and the arms of his hands were made strong, by the hands of the mighty God of Jacob.* As it was said of Mithridates, He never wanted courage or counsel, when he was at the worst: but his sound heart stood firm under greatest pressures.

Gen. 49.

I wish, those who suggest strange fears, where no fear is, may look as well to their tackle, in the hour of their temptation. It was said of Achilles, that he was *Stygge armatus*: but this Son was *Deo fortis armatus*, and thence his safety. Even by the God of his father, who shall help him; and by the Almighty, who shall bless him with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts and of the womb: that his blessings shall prevail, above the blessings of his Progenitors. It must be so, seeing he is himself, whose Character I was ravished in reading, as it was most excellently and truly given forth by an honourable Lord on his Death-bed, when about fifteen or sixteen years of age, viz. *Truly I never saw greater hopes of vertue, in any young person than in him; Great judgement, great understanding, strong apprehension, much of honour in his nature, and a very perfect English-man in his inclinations.*

*Virtus habet
lecythos in ma-
liscis.*

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*Hist. of King
CHARLES the
Second.*

And corporal preservation to his person; even when he came to his own, and his own received him not. When a thousand did fall at his side, and ten thousand at his right hand, even heaps upon heaps; it came not nigh him. God gave charge to every shot, as sometime David did concerning his beloved Son; 2 Sam. 18. 5. Besides; it is something observable, (at least to me;) what was the means of Absalom's ruine; was one means of his safety. What shall I more say? we have received Him, as Abraham did his son; even from the dead, in a figure. Which leads me unto the second.

2 Sam. 18. 19.

May 29.

This was also His blessed Birth-day, as an actual King; being the day of His most wonderful, glorious, peaceable and joyful Restauration, to the actual possession and exercise, of His undoubted, hereditary, Sovereign and regal authority over us: after so long forced extermination into foreign parts. The Solemnization of which, is our present errand. A mercy bespangled with glorious circumstances; viz.

Hag. 1. 7.

A desirable mercy. Christ is called, *The desire of all Nations*; so was He the desire of these Nations, as the soul to the *Totum compositum*; breath to the nostrils; crown to the head, and head to the body.

21 *Darius* told *Polistratus*, That of all the best things that were in the world; he had nothing but his last breath remaining, to intreat the gods, to reward his compassion.

Time was, the good people of England had little else, than their secret devotion; wherewith to serve their Sovereign. And this prayer, was *fidelis numerus*; it did the work.

How did some Noble Spirits; enflamed with loyal zeal, and winged with desire; assume to break thorow all

all difficulties and dangers, to draw (as sometimes *Da-
vids* Worthies) of this Water of *Bethlehem*; for those
longing and languishing Kingdoms? Notwithstanding
the hazard of whatever is dear to man; each one, clothing
himself with that masculine resolution, *Si peres, pe-
reo?*

How is the gathering of the People to Him; as Soul-
diers to their standart-bearer; Eagles to the Carcase;
Doves to their Columbaries: following Him, as the
Hop and Heliotrope do the Sun?

A stupendious mercy. The very finger of God;
an act of Omnipotency. It is fit, instruments should
have their due; Those who have done worthily in *E-
phrata*, let them be famous in *Bethlehem*. Fame must
follow desert, as the sweet scent follows the rose.

But here, the right hand of the Lord was exalted;
the right hand of the Lord did valiantly. God pleaded
the reproach of his servant; By smiting some with su-
spicion, the inseparable companion of an evil conscience.
That now *Herod* is in a worse case than ever; imagining
still that he hears and sees that holy head crying out a-
gainst him; staring him also in the face at every turn;
As that Tyrant thought he saw the head of *Symmachus*,
whom he had basely slain; in the mouth of the fish that
was set before him on the Table.

By making others, (like Boars) whet their tuskes one
against another. *Sending an evil spirit between Abime-
lich and the men of Shechem. Setting the Egyptians against
the Egyptians:* Mingling a perverse spirit in the midst of
them; whereby they caused one another to erre in every
work.

By bowing the hearts of all; Nobility, Gentry, Ar-
my, Parliament, People; as one man, to send this
word unto the King, *Return thou, and all thy*

Judg. 9. 23.
Ila. 19. 2.

2 Sam. 19. 24.

vants. The Devil was Magnipotent, but God was Omnipotent

Thus, to raise from the lowest ebbe of Humiliation, to the highest tide of Exaltation; is a wonder of wonders, almost a matchless Miracle. *This is the Lords doing: it is marvellous in our eyes.*

A suitable mercy. We were almost ready to dye; *and to be as water spilt on the ground, which cannot be gathered up again.* And those who undertook the cure, were all Physicians of no value; because going to work upon wrong Principles, and ministring mistaken Physick. The disease was too hard for the Physick; and the remedy worse than the malady. *England* was like a sick man, tossing to every side the bed for ease, and could find none. Different modes of Government, did prove, but a taking the chain from the leg, and tying it to the neck. *The best was but as a briar;* which a man cannot handle without hurt; nor deal with, without danger. *And the most upright sharper than a thorn-hedge;* whoever took hold, had his fingers prickt, and was glad to let go: And if any sheep were so silly as to fly for shelter; he lost part of his fleece. New flies and hungry ones, ever falling upon the same sore; out of which, others had already suckt their fill.

At last, when God saw there was no man; his own arm brought salvation: Sending us that one only soveraign remedy, that under him must work our recovery.

A seasonable mercy. *VV*emay call it, *Febvab-Fireh;* when the Knife was up, the Lord came. All things looked wan and pale; Confusion, was about to usher in Destruction. Like the torrid Zone, nothing prospered. All lay gasping, ready to expire.

The

Sam. 14 14.

Mic 7 4.

*Vt ibi invenia-
tur dolor, ubi
operabatur auxi-
lium.* Hirom.

Gen. 12 14.

The stones of *Zion*, lay scattered in the dust, and the walls of our *Jerusalem* broken down. The Mountain of *Zion* was desolate; the foxes walked upon it. Our Elders ceased from the gate. They that were brought up in Scarlet, embraced Dung-hills. Our Nobles and Gentry, (the Princes of our Congregation, and cream of our Countrey,) being had in derision, by them, whose fathers they would have disdained to have set with the Dogs of their flock. The precious sons of *Zion*, comparable to fine gold; how were they esteemed as earthen pitchers? Learning discouraged, and many placed in the Ministry, of *Feroboam's*; which were not of the sons of *Levi*; but Priests of the lowest of the people: here a dark Lanthorn, and there an *ignis fatuus*. A sign of gasping devotion, and that things were far out of order; when the child behaved himself proudly against the ancient, and the base against the honourable; and when ill-bred children can deride the old Prophet, and petulantly cry after him, *Go up thou bald-head*. Princes were hanged up; and the faces of Elders were not honoured. The breath of our nostrils, the anointed of the Lord, was taken in their pits. The joy of our heart was ceased; and our dance turned into mourning. (There cannot be better proof than experience; VVickedness took heart, and courage, and acted without restraint. The Laws were silent; Religion lost its awe; and then men do what is right in their own eyes. Never had the Devil such an Harvest in *England*: one party debauching the Country with vice, another poisoning it with error. In a word, if any received a favour; it might prove to be the courtesie *Polyphemus* promised *Ulysses*, that he should be the last he would devour.

*Quilibet ab
aquila quam
corvo discerpit
manus.*

Then the Lord awaked, as one out of sleep, Came fly-
ing *Humani sum-
ing sum.*

*Auxilium pre-
sentissimum.*

ing upon the wings of the wind; leaping and skipping o-
ver the Mountains of *Bether*. Look how the jealous Ea-
gle, when she flyeth highest of all from her Nest, and
seems to seat her self among the clouds; yet still she
casts an eye to her Nest, where are young ones: and if she
see any come near to offend, presently she speeds to their
help and rescue: So was the Lord, a present help in trou-
ble: when we were nearest danger, he was nearest to de-
liver.

Thus, God delights to save, *inter Pontem & fontem*,
betwixt the bridge and the water. To bring his people
to the Mount; and reserve his holy hand, for a dead
lift.

To conclude, It was a spreading mercy. His Ma-
jesty being unto us, as the Sun to the world: who is
the Prince of Planets, and so sweet a creature; that
Eudoxus the Philosopher professed, *He would be con-
tent to be burnt up by the heat of it; so he might be
admitted to come so near, as to learn the nature
of it.* In his absence, all things are enveloped in dark-
ness; and muffled in the sable Robe of sadness: but
when after long expectation, he doth with a great deal
of pomp and gayety, first shew himself above our Hori-
zon; his light is diffused in an instant (as upon wings) all
the whole welkin over.

Aben-Ezra.

Moreover, all things have benefit by the Sun's heat,
who is *ut cor in corpore*, as the heart in the body: not on-
ly roots of trees, and plants; but Metals and Minerals, in
the bowels of the earth.

In like manner; what hath the receiving of His Sa-
cred Majesty been to all-degrees; but life from the dead:
which is, *Res summe bona*, (as *Phocianus* said) *A special good
thing.*

How

How did the flower of our Nation (of late almost
buried in obscurity) adde unto the beauty of the
Spring; enamelling the City; when they attended the
most Solemn Coronation, with all possible expressions
of joy and loyal affections; in far greater lustre, than
any of His Royal Predecessors were inaugurated; which
(doubtless) flies upon the wing of Fame, throughout
all Christendome: This much resembles, Gods dealing
with Moses; whose body once hid in the valley of
Moab; did afterwards appear glorious in Mount Taber;
at the transfiguration. *This is the day which the Lord
hath made.*

April 22 and
23.

It is meet then that we should make merry, and be
glad. In this case, it's no less sin, not to rejoyce; than,
not to repent.

The inference.

Joy, is a sweet motion of the soul; in regard of
some present or hoped-for good: As sadness is a pas-
sion, arising from a discontentment that we have re-
ceived from the objects, contrary to her inclination. But
to rejoyce; signifieth open and manifest joy: outward
gladness, as well as inward. And the Ingemination shews
the measure of it; as much as to say, *Let us rejoyce, with*
exceeding great joy.

Mar. 2. 10.

Here, some may object those Texts, *Wo to them that
laugh; &c.* (Luk. 6. 25.) It seems laughter may be the
portion of wicked men; but wo (we are sure) shall be
their portion.

Object.

It's true, worldly, sinful and sensual laughter; in
corn, and wine, and oyl; in riches, and honours, and
carnal pleasures; especially in sin: such is laughter
with a wo annexed. Their jollity is as a book fairly
bound, which being opened, is full of nothing but tra-
gedies.

Answe.

But

But to rejoyce in the sence of Gods goodness; to express our selves joyfully, when God expresses himself graciously; is not only comely, but holy. When Gods heart comes out at his hand, and is seen in his actions; our heart should come out at our mouths, and be seen in our exultations.

It's a comely thing, when our affections keep time with the dispensations of God. As we cannot sing the songs of *Zion*, nor use our harps by the waters of *Babylon*; so, we cannot but sing, in the restoring of the one, and ruine of the other. At such times, joy is not only our priviledge; but duty. When we carry a message of thanks to God; we must not come with uncheerful countenances, or sour faces.

Again; our joy must take measure by our mercies. We must rejoyce in the least mercy; but how greatly in the greatest! When *Sarah* had a son, she said, *God hath made me to laugh; so that all that hear me, shall laugh with me.* Her mercy in receiving a son was so great; that it would serve a whole world to make merry with. The man that had found his lost sheep, laid it on his shoulders, rejoycing; (it was a pleasant burden to him) and when he came home, he called together his friends and neighbours, saying, *Rejoyce with me.* The overthrow of *Pharaoh* at the red sea, of *Jabin* and *Sisera* at the brook *Kishon*; filled all hearts and mouths with laughter; and so shall the overthrow of *Babylon*. As some afflictions are so big, our own sorrows are not large enough to weep and mourn over them; so, some blessings; that they call out more than our own affections, to rejoyce over them.

Thus, when God doth great things; then we must rejoyce greatly. Because, then God fulfills his promises; and makes his name glorious in his providences.

Then

Gen. 21.6.

Luke 15.6.

Rev. 15.

Then is God greatly honoured, when his people are greatly delivered. Then the blasphemies of wicked men, are unanswerably confuted; and their mouths for ever stopped.

But, to joy aright, is a hard thing. Seneca himself had some glimpse of it. *Whereas every man* (saith he) *thinks it an easie thing to be merry, what more easie?* No, it is a hard thing to be joyful, though it be easie to be merry. Joy, is not so wanton a thing, as the world takes it; joy, is a severe thing; in joy, there is severity and gravity; it is an excellent vertue that way. Therefore in his Epistle to Lucilius, Above all, if thou wouldst make thy life happy; learn how to joy aright: it is a lesson hard to be learned. Aristotle in his *Ethicks*, layes it as a foundation, and ground of a good life; *There is no greater argument of Proficiency, than this, For a man to rejoyce as he ought, and in what things he ought.* He hath got a great Mastery of himself, and a great victory over the world; and is come to a high pitch of knowledge, and to a high pitch of the practice of Piety; that knows how, and in what to rejoyce aright. Contrariwise (as devout Prosper saith) *Although it be a great good to rejoyce, yet to rejoyce amiss in the things of the world; is a great evil, that separates the heart from heaven.*

*Crede mihi, res
severa est gau-
dium verum.
Sen.ca.*

If then we will learn skill in this Divine Art, we must learn it from the Word of God; it is our joy, and teacheth us to rejoyce aright, viz. Spiritually. Joy it self, is a natural affection; but spiritual joy, is not natural.

Now spiritual joy, is either purely in spiritual things; not in the things of the world, much less in the pleasures of sin, (as now adayes, many take pleasure in nothing, but only in doing mischief.) it rejoyceth not in iniquity; But when we rejoyce in God, and in Christ, and in the

D grace

grace and favour of God; in the hope of heaven, and in making use of the Word of God: It rejoiceth in this; that Piety is a mans practice, Heaven his hope, and Christ his Saviour, and the Holy Ghost his Comforter, and the Word of God his perpetual Companion. Or, when we rejoyce spiritually in outward things; and the good Providences of God to us. So that there may be spiritual joy, about that which is not spiritual; which is one of the highest actings of grace.

This is the true and only joy. To this, all other joyes compared, are but mourning; delights, sorrows; and beauty, filth. Other joy, may wet the mouth; not warm the heart: smooth the brows; not fill the breast. A wicked man doth but feign a laugh. He laughs to thee and me; but he doth not laugh to himself. His laughter is madness, and proceeds from his ignorance, not from his reason. Besides, Carnal mirth, doth mightily weaken, intenerate and emasculate the spirit; drawing out the very vigour and vivacity of it: But this is a safe and solid joy; as the windows of Solomon's Temple, widest within.

And the durable joy. The joy of the wicked, is as the crackling of thorns under a pot; much noise, little fire. A blaze it may yield, but is suddenly extinct: and the gallantry of Air is checkt with troubles and terrors. Their joy soon expireth, like a little counterfeited complexion in the face only; which is presently blown off, leaving behind it more deformity. It proves rather to be desolation than consolation; as lightning is followed with tending and roaring: as Comets out-blaze the very Stars; but when their exhaled matter is wasted, they vanish, and fill the air with pestilent vapours. Surely, as then metals are nearest melting, when they shine brightest in the fire; and as the fishes swim merrily down the silver-

Tibi videtur
mihi, non sibi.

Esquando vi-
disti flammam
st pulz exor-
tam, clavo stre-
piu, largo ful-
gore, cito incre-
mento; sed e-
nim materia lo-
vi, caduco in-
cendio, nullis
reliquis.
Apuleius.

silver-streams of *Jordan*, till they suddenly fall into the dead sea, where presently they perish: So it fares with those merry *Greeks*, who laugh when they should lament, being so afraid of sadness, that they banish all seriousness. Their Sun goeth down at Noon-day. These dance to the Timbrel and Harp; but suddenly turn into Hell.

But this spiritual joy is permanent. The light of a Candle, fed with stinking tallow; is soon extinguished: but the light of the Sun, fed with influences from heaven; cannot be blown out.

Secondly; Scripture teacheth us, *to rejoyce reverently*. It is our duty, in all things so to serve God, as that we may please him. Whereunto two things are required; *Reverence, and godly fear*, Heb. 12. 28. that is, Reverence in regard of him, because he is the high and eternal God: And shamefastness in respect of our selves; considering what vile wretches we be; polluted with sin in soul and body, worms-meat, dust and ashes.

God is in heaven, and we upon earth, Eccl. 5. 2. He is *a patre suo procedens & repens vilitatibus cala. Bern.* the high and holy one, that inhabiteth Eternity, Isa. 57. 15. and we are base toads creeping or crawling out of a Ditch. There is an infinite distance and disproportion between him and us. Therefore we must approach to him in all parts of worship, with all possible reverence, humility, and self-abasement. It is observable, that when the great *Turk* comes into his *Mosche*, or Temple; he layes by all his State, and hath none to attend him all the while.

Serve the Lord with fear, and rejoyce with trembling, Psal. 2. 11. A strange mixture of contrary passions; but such as is usual with Gods servants: *who do fear the Lord, and his goodness*, Hos. 3. 5. and whose task it is, *to work out their salvation with fear and trembling*, Phil. 2. 12. Those good women went from

D 2

Christs

Christ's Sepulchre with fear and great joy, Mat. 28. 8. We should come to God in his Ordinances, like affected. And indeed, none so humble, as they that have nearest communion with God. Behold (saith Abraham) I have taken upon me to speak unto the Lord; which am but dust and ashes, Gen. 18. 27. And the Angels that stand before him, cover their faces with two wings, as with a double Scarfe. Our very rejoycing, must be mixt with fear and trembling. None rejoyceth rightly, but he that rejoyceth reverently.

Lastly; We must rejoyce devoutly. With a joy prompting unto duty;

viz. unto $\left\{ \begin{array}{l} 1. \text{ Prayer,} \\ 2. \text{ Praise,} \\ 3. \text{ Practice.} \end{array} \right.$

As in this Psalm.

First, Rejoyce and Pray. *Save now, I beseech thee, O Lord: O Lord, I beseech thee, send now prosperity. Blessed be he that cometh in the Name of the Lord: We have blessed you out of the house of the Lord.* This is the way to procure prosperity; God will send it; but his people must pray for it.

Consider, Our defects are many; Our necessities are many; Our enemies are many; within and without too: let us be earnest with God, to stand by us and for us. Pray in faith, in fervency, in humility, with importunity. And let special mention be made of some in our prayers; I exhort therefore, that first of all, supplications, prayers, intercessions, and giving of thanks be made for all men: for Kings, and for all that are in authority; that we may lead a quiet, and peaceable life,

in all godliness and honesty. Kings are *Ba'is la'u*, the Pillars of the people: they are worth ten thousand of us; therefore let us pray for our Sovereign *Nominatim*, by name. *We sacrifice* (said *Tertullian*) *for the safety of the Emperour, to his God and ours.* But how? By pure prayer. Pray we also for our Reverend and Learned Clergy, that they may winne many thousands to Chr:st. And for all rare Publick-spirited persons. Nothing is sanctified to us, without this meane.

Sacrificamus pro salute Imperatoris Domini nostri & ipsius sed quomodo? pura prece. Ad Scapul.

And to our devotion, let us joyn good and vigorous endeavours; he that will pray for a plentiful harvest; must plough and sow, and weed his ground.

Secondly, Rejoyce and Praise. *God is the Lord, which hath shewed us light, bind the sacrifice with cords, even unto the horns of the Altar. Thou art my God, and I will praise thee: thou art my God, I will exalt thee. O give thanks unto the Lord, for he is good: for his mercy endureth for ever.*

Repetit Pro-mium pro Epi- logo.

There are two debts which we must ever be paying, and yet never clear with our Creditors, *viz. Love* to our brethren, and *Praise* to God. He that came into the world to pay our debts, hath not wip'd off this score; but rather set us further in debt. Hence, *David*, *Latus ejus semper erit in ore meo; I will bless the Lord at all times: his praise shall continually be in my mouth. I will sing unto the Lord as long as I live: I will sing praise to my God, while I have being.* This thankful man was worth his weight in gold of Ophir.

Psal. 34. v. 104-33.

Contrariwise; *Ingrato quod donatur, deperditur.* All's lost that's laid out upon an unthankful people; who devour Gods blessings, as bruis beasts their prey. They are *Spulchra Beneficiorum*, burying them as the barren earth doth the seed: using them as homely as *Rachel* did her fathers gods.

Sence. Amare non redamantem, est amoris impendisse perdere. Hierom.

Eycargus

*Quod prodigio-
sa res esset be-
neficium non re-
pendere.*

Lyurgus the *Lacedemonian* Law-giver, would not make a Law against Ingratitude; as holding it monstrous not to requite a kindness. The old *Romanes* Decreed, That such as were found guilty of this fault, should be cast alive to the *Cormorant*, to be pulled in pieces and devoured. 'Tis a sin that leavens and sours our other sins, and makes them loathsome. God will say, (as *David* of *Nabal*, 1 *Sam.* 25. 21.) In vain have I done all this for an unthankful people. Such are altogether unfit for heaven, where praise must be the eternal work. If we be unthankful; no time will wear out our infamy.

1 *Cor.* 10. 31.

No man that is sober, will speak against reason; nor that is Christian, contradict Scripture. Now Scripture tells us, That *Gods* glory must be the *Terminus reductivus*, to which all our actions are to be reduced. And as all we have comes from him; so there is all the reason in the world, that all the praise should be given to him, *Rom.* 11. ult. *Quot beneficia, tot ora.* Let us say of every mercy, as the King of *Persia* concerning *Mordecai*, What honour and dignity hath been done for this?

1 *Esh.* 6. 3.

Every honest man will pay his rent; only take heed ye pay it not to a wrong Land-lord. 'Tis true, we may thank instruments, but not like the Prime Agent; we may pay the Messenger, but not like the Donor. The Keepers of the Vineyard, may have two hundred; but *Solomon* himself, must have a thousand, *Cant.* 8. 12. We must thank God primarily, them secondarily: *David* first blessed God, then *Abigail*, 1 *Sam.* 25. 32, 33.

1 *Cor.* 10. 31.

Do not then rob God, of that which is so near and dear unto him. His goodness and mercy, he lets others share it; but, *His glory he will not give to another.* *Herod* paid dear for assuming *Gods* glory to himself, *Act.* 12. We never lose our selves more, than when we seek our selves most in this kind. Say therefore, as *Joseph* did

in another case; God hath kept nothing from us but this, how then can we do this great wickedness and sin against him?

Men must endeavour to be proportionably mindful of great favours, Not sick of *Hezekia's* disease, who recovered not again, according to the benefit done unto him, 2 Chron. 32. 25. Let us daily present to God our two Mites of thankfulness and obedience; and then cry, as the poor *Grecian* did to the Emperor; *Εὐχαριστοῦν ἔστιν ἡμῖν*; If I had a better present, thou shouldst be sure of it. It is not thousands of Rams, nor Rivers of Oyl that he delights in; but the sacrifice of praise from a gracious and holy heart, is that which he requires.

And stir up others; so doth the King here, he calls upon Princes, Priests, and People; yea, all that fear the Lord, to give thanks, verse 2, 3, 4. And elsewhere, *Psal. 34. 3.* *O magnify the Lord with me, and let us exalt his Name together.* As not sufficient to do so great a work himself, he calleth in the help of others. Mr. *Bolton* makes mention of a Monster rather than a man, who lying on his Death-bed, not only himself swore as fast and as furiously as he could; but desperately desired the standers by to help him with Oaths, and to swear for him. Horrid! And should we not much more call upon others; to joyn their forces with ours in magnifying the Lord? Birds, when they come to a full heap of Corn, will chirp and call in their fellows. Charity is no Churl; goodness is diffusive. The Cock by clapping his wings, rouseth up himself; and by crowing, causeth others to crow. We are all too weak for this work, though we should all do our utmost at it. *Not omne simul ad laudandum Deum sumus inuolucrum.* *Abram. Ergo.*

Quis fando exprimat? Who can utter the mighty acts of the Lord? who can shew forth all his praise? They are fitter to be admired, than possible to be uttered. *Psal. 106. 3.* Let us do.

do what we can. It is the greatest praise, when we thus acknowledge him to be above praise.

Moreover, let us not only raise up Monuments of thankfulness in our own hearts; but also strive to perpetuate his praise. Gracious men desire that God may have glory from generation to generation, even to eternity. They think it not sufficient that they praise him themselves; but they desire he may be praised in the Churches, throughout all ages for ever, Eph. 3. 21. Jude 25. Grace enlargeth the heart towards God; as his thoughts are thoughts of love to his people, and his purpose is to do them good for ever; so they desire that God may have glory for ever.

Let us then be careful to glorifie God in our generations, and do what in us lieth to eternize his praise. Let us teach our childrens children his wayes, promote his Gospel with all our might; and like living coals, set all on a flame about us. If we be thus careful to glorifie God here, it is a good evidence that he intends to glorifie us with himself for ever.

Gen. 49. 21.

Last of all, Rejoyce and Practice. It's said of Hannibal, He knew how to get, but not how to use a victory. Too many (as it was said of Naphali) give God good words, and put him off with loose practises. Whereas Deliverance is a fruit of free mercy, and calls for duty. Blessings are binders; and every new deliverance, calls for new obedience. *Servati sumus, ut serviamus.*

Cap. 9. 13. 14.

Seeing thou hast given us such deliverance as this (saith holy Ezra) should we again break thy commandments? wouldest thou not be angry with us till thou hadst consumed us, so that there should be no remnant, nor escaping? There is so much unthankfulness and disingenuity, in such an entertainment of mercy; that heaven and earth would be ashamed of it. This would provoke God to smite us,

us,

and so it is on; as no creature should be able to take
 to off. This would move God, when we ask bread to
 give us, to give us, with a stone to bruise us; and
 instead of a fish to feed us, a Serpent to bite us. Good
 turns aggravate unkindnesses; and our guilt is increased
 by our obligations. *Deus tuus requirit ibi Lord, O foolish*
people, and unwise? This were to fight against God with
 his own weapons. (mercy I mean) as *Felix* did against
Herodias, with his own Messengers; as *David* did against
Goliath, with his own sword; as *Benhadad* did against *A-*
hab, with the life he had given him: As if God had hired
 us to be wicked. Abused mercy, turns into fury.

Deut. 32. 6.

Why should it be said of us, as once; *Anglica gens*
est optima fletus, & pessima ridens? Of all Gods attributes,
 he can least abide an abuse in his mercy; Gods mercy is
 precious, and he will not let it run out to waste. There
 is a time in which God will say, Now I have done, mer-
 cy hath had her turn, I am now weary of repenting;
 I will break off my patience, and forbear to punish no lon-
 ger.

Gods mercy goes often-times in Scripture bounded
 by his truth: And as the same fire hath burning heat and
 cheerful light; so hath God plagues for the obstinate,
 and mercies for the penitent. As he is *Pater miseration-*
um, the Father of mercies; so he is *Deus ultionum*, the
 God of vengeance. As he hath *Ubers*, so he hath *Ver-*
bera; treasures of punishment for those that kick against
 his bowels; arguing from love to liberty, which is the
 Devils Logick.

That we are not this day a *La-ruhamah*, an *Acheld-*
ama; that we are not already as *Sodom*, and like unto *Ge-*
morrah; a perpetual desolation: We may well cry out,
 in *Psalm*, O the fathomless depth of Gods dear love to
 England!

E

Cen.

